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THE
BEAVTY
OF *yn 1. Pet.*
HOLINES. *1. 16*

Perlegi.
A Sermon, preached
at the Court

By *K*
JOHN ARCHBOLD,
Dr. of Divinitie,
And Chaplaine in Ordinarie
to his Majestie.
yn 1. Pet. 1. 16.

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THE BEAVTY OF HOLINES.

1. PET. I. 16.

Bee yee holy; for I am holy.



*Holinesse, the delight of
God, the beautie of
Angels, the riches of
the Saints, is here the
Subject of my Text.
A Text which God
himselfe preacheth e-
ternally to Angels,
to Saints, to Men; to
all vnderstanding and*

*rationall Creatures, capable of so diuine a per-
fection, Bee yee holy; for I am holy.*

The parts of which Text are three,

1. Holinesse in God. I am holy.

A 2

2. Ho-

The Beauty of Holinesse.

2. Holinesse required in *Man*. *Bee yee holy.*
 3. Holinesse therefore required in man, because
 found in *God*. *Bee yee holy, for I am holy.*

1. Holinesse in *God*. *I am holy.*

ALl excellencies and perfections whatsoever, may be distinguished into two kindes, *Naturall* and *Morall*; as is manifest in these Creatures, which haue the one kinde and not the other. *Such are wicked men*, who may excell in some naturall perfections, of strength, vnderstanding, policy, beautie, and yet want all morall perfection of vertue, of grace, of *holinesse*; But more manifest is this in *Deuils*, who excelling all men in naturall abilities of *strength, vnderstanding, agilitie*, and the like; yet retayne not one dram of goodnesse, vertue, righteousness, truth, puritie, holinesse, or any other morall perfection, wherein they were at first created.

But are iustly called *immundi spiritus, vncleane spirits*, because howsoever they are not vncleane *secundum affectum*, they are not in themselves affected with carnall vncleannesse, being spirituall natures; yet they are vncleane *secundum reatum*, they are certainly most guiltie of all carnall impuritie; it being one of their speciall imployments, and chiefeft delights to prouoke and stirre vp mankind, to all fleshly, and libidinous pollutions.

But in opposition to them, *Our God is a most pure and chaste Spirit.*

For

Tho. Summe,
p. 1. q. 63. a. 2.
in c.

Pencer. de diuini-
nat. p. 15.

For as in the Creatures, so also in God, *per viam eminentia*, we doe conceiue two kindes of perfectiones and excellencies; the one *Naturall*, and the other *Morall*.

When we thinke of Gods naturall perfectiones, we conceiue in our thoughts an infinite light, an infinite life, an infinite power, an infinite wisdom, an infinite beautie, an infinite sweetnesse, an infinite riches, an infinite blisse, an infinite glory and Maiestie.

But besides these naturall perfectiones, we conceiue also in God many morall perfectiones of Holinesse, of Puritie, of Righteousnesse, of Truth, of Goodnesse, of Clemency, of Hatred of all sinne and vncleannesse.

All which perfectiones, whether naturall or morall, though we cannot conceiue them otherwise, then as so many various, and distinct qualities, or habits of God: yet indeed are one simple, absolute, and indiuided Essence, which is God himselfe.

It is then in this *Morall* attribute of Holinesse, as in all other perfectiones of God. God is almighty, wise, good, iust, holy, not by any qualitie superadded to his Essence: But his might, his wisdom, his goodnesse, his iustice, his holinesse, is his very Essence. Nay, all these are himselfe, according to the Rule, *In Deo non differt quod est, & quo est*. As equally then, and necessarily as God may say of himselfe, *I am*, so equally and necessarily for truth may hee say of himselfe, as here, *I am holy*.

Summ. p. 1. q.

29. a. 4. ad. 3.

Exod. 3. 14.

A truth which may bee cleared by two reasons taken from the very Nature of *Holinesse*.

For 1. *What is Holinesse*, but a rectitude in affection, in action conformable in all points to the will of *God*, as to the eternall Lawe, and Rule of *Holinesse*?

And what is the will of *God*, but his essence?

As essentially then doth *God* in affection, in action will that which is Holy, as the Rule of all *Holinesse*, his owne will, is intrinsecall, and essentiall to him.

And as essentially doth he also hate all Sinne, and Impuritie; the Nature whereof is, to be repugnant to his will, *non ut forma forma, sed ut inordinatum, & distortum sue regule & mensura*, not as one forme to another, but as an aberration, and obliquitie, swaruing from the straight and euen Line, and Leuell of his will.

As opposite then as obliquitie is to rectitude, disconformitie to conformitie, deformitie to beautie, darkenesse to light, filthinesse to puritie, death to life, euill to good; So opposite, and hatefull to the holinesse of *God* is the impuritie of all Sinne. *Thou art of pure eyes and canst not see euill; thou canst not behold wickednesse.*

2. *What is Holinesse*, but Puritie? and *What is Puritie*, but a freenesse from all contagion, and touch of inferiour things? For as that Gold is impure, that is any whit embased with drosse, and as a beautifull face, or pure white garment is defiled with aspersion of dyrt or filth; So the Soule be-

becomes impure, and vnholly, *ex contactu inferiorum*, by inordinate adherence, and affection to the base and inferiour things of the World: Again, it becomes pure, and holy *ex contactu superiorum*, by eleuating and raising the affection and loue thereof to things aboue, to things heauenly and diuine.

But aboue all things *God* is most high, most noble, most pure, most heauenly. And therefore the puritie and holinesse of all Spirits consisteth in their adherence by loue and affection to *God*, in their coniunction and vnion with him.

Now who more adherent to *God* by loue and affection then himselfe? Who more conioyned to him by nature and essence then himselfe? As essentially then as *God* is adherent, and conioyned to himselfe, so essentiall to him is his Holinesse; and as necessarily as he loues himselfe, who onely can loue himselfe, *quantum est amabile*, as far as he is worthie loue, and that is infinitely, so necessarily is He Holy.

And thus this truth runnes cleare, That as equally and necessarily as *God* may say of himselfe, *I am*; so equally and necessarily for truth, may he say of himselfe, as here, *I am Holie*.

But Our *God*, that is holy essentially in himselfe, is also Holy Causaliter, the Originall and Fountaine of all Holinesse in the Creatures. It is hee that infuseth all holinesse into his Angels, and Saints. Vnto whose Sanctification the three Persons doe iointly concurre, The Father as the Author

thor and Fountain of holinesse; The Sonne as the Type and patterne of holinesse; The holy Ghost as the immediate stamper of this impression of Holinesse in the Spirits of Men and Angels.

Isa. 6. 3.

In a great myserie of which holy Trinitie the Seraphims crie one to another, Sanctus, Sanctus, Sanctus, Holie, Holie, Holie, Lord God of Hosts, the whole World is full of thy glorie.

Iob 4. 18.

But vpon this, that God is holy essentially in himselfe; and the cause of all holinesse in the creatures, it followeth thirdly that He is holy Eminenter, eminently, and incomparably Holy before, and aboue all Creatures. For as all the power, and wisdom, and beautie, and excellencie of all the Creatures, compared to the power, and wisdom, and beautie, and excellencie of God, is as nothing; So the Holinesse and puritie of all Creatures capable of so diuine a perfection, compared to the Holinesse of God, is as nothing, or rather it is meere impuritie and vncleannesse. Behold he found no puritie in his seruants, and layd folly vpon his Angels.

It is an Aphorisme of Diuines, Totum vniuersum vnà cum Deo sumptum, non esse quid præstantius Deo Solo: That the whole world considered together with God, is no whit more excellent then God considered sole and alone, both because the whole World doth not adde *aliquid notabile Deo*, makes no notable addition to God, no more then one small sand of dust addeth any thing to the vastnesse of the whole earth, or one drop of water

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to the infinite abundance of the *Sea* : As also because whatsoeuer excellencie *God* produceth in the Creatures, it is already containd more eminently, and the same in *God*, and so addeth nothing to *God*. Therefore our *Sauour*, *There is none good, but one, euen God*. And our Church in her highest straine of deuotion, immediately vpon receiuing the blessed Sacrament, sings vnto *God*, as the ancient Church did (and both haue warrant for it.) *Tu solus Sanctus, tu solus Dominus : Thou onely art holy, thou onely art the Lord ; Thou onely, O Christ, art most high, &c.*

Matth. 19. 17.

Reuel. 15. 4.

Hitherto the first part of my Text, *Holinesse in God. I am holy.*

The second followes, *Holinesse required in Man. Bee yee holy.*

Holinesse in this Text is attributed to *God*, to *Man*; but in a farre different manner : To *God* ascribed, *I am* : To *Man* prescribed, *Bee yee*.

Whence first note the vast difference betweene the increated *Holinesse* of *God*; and the created holinesse of *Angels*, and *Men*.

First, *God* is essentially holy, and by nature as before : *I am holy*. *Men* and *Angels* are made holy by qualities and graces accessorie, and superadded to their essence. *I am. Bee yee.*

Secondly, it was neuer said to *God*, *Be thou holy*. His *Holinesse*, as it had no beginning, so is incapable of increase, of diminution, of end. Hee remaines in an eternall and immutable consistence of holinesse. *I am holy*. But the holinesse of *Men*

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and

and *Angels*, as it hath beginning, so is capable of increase, of diminution; I may also say, of end. For that the *Elect*, both *Angels* and *Men*, fall not either finally or totally from that grace, and holinesse, wherein they are stated, is not from themselves, or from the nature of any created holinesse, which in it selfe is apt to defect, and finally to decay; but from that stabilitie, and confirmation which they haue from without in *Christ*. Vnto *Men* therefore it is here said; *Tee that are as yet unholy, Bee yee holy: Tee that haue attayned any degrees of holinesse bee yee more holy: Hee that is righteous, let him bee righteous still, and hee that is holy, let him bee holy still. I am. Bee yee.*

Reuel. 22. 11.

Thirdly, *God* is holy by and of himselfe independently. Men are holy deriuedly, and by participation from *God*. *I am by and of my selfe, Bee yee, by and from mee. I am. Bee yee.*

But the second and most remarkable point of difference is, betweene this of *Holinesse* and other attributes of *God*: for there are many other diuine perfections of which *God* saith, *I am*; and yet of them doth no where say to vs, *Bee yee*; as, *I am Infinite, Eternall, Omnipotent, Wise, Glorious, Great*: But of none of them doth he say any where to vs, *Bee yee thus, or thus*.

The reason whereof is, because not in his Power, not in his Wisedome, not in his Knowledge, not in his Greatnesse, not in his Glorie: but in his *Holinesse*, but in his *Paritie*, doth he propose himselfe as a Patterne, or Sampler, to be imitated and

and followed of vs. So that as Bernard once, *Potestas subiectionem, Maiestas admirationem, neutra imitationem*; Other excellencies of God, may some of them challenge from vs *Subiection*, some Adoration and Reuerence, others Admiration and Astonishment: None of them imitation, but this of his Holinesse. Of this Holinesse God no sooner saith, *I am*, but hee seconds it immediately, with, *Bee yee*.

And this is further confirmed by a second reason. There are in other Creatures many *Vestigia*, foot-steps and impressions of other attributes of God, of his Greatnesse, of his Wisedome, of his Power, of his Glory, and yet they are not therefore said to be made *ad Imaginem*, after the Image of God: It is the prerogative onely of rationall Creatures, *Men*, and *Angels*, to be made after Gods Image, in that they were made capable of resembling and expressing God in this Morall perfection of Holinesse. Holinesse being no other then that glorious Image of God, which at first he stamped in the Soule of man in our creation, and which being after defaced by Sinne, is daily renewed in vs by Grace, and shall bee fully restored in vs by Glorie. We all behold, as in a mirrour, the glorie of the Lord with open face, and are changed into the same Image from glorie to glorie, as by the Spirit of the Lord.

2. Cor. 3. 18.

Bee it then the point in question, What that is wherein a man may ascend highest, and approach nearest to the similitude and likenesse of God: and I find the competition stands chiefly betweene these three, Greatnesse, Knowledge, Holinesse. B 2 First,

1. The prophane World is all for *Greatnesse*. This they affect, this they applaude : affect in themselves, applaud in others. But where greatnesse is not subseruiant to Holinesse, one dram of Holinesse is to bee preferred before a World of *Greatnesse*, because (as before) God may cast what beames of his greatnesse he will, and vpon whom he will; but he requireth vs to endeauiour to patterne him, not in his *Greatnesse*, but in his Holinesse.

com. in 1. Job.
4. 8.

Gen. 3. 5.

2. Pet. 1. 4.

The Philosophers, as Caietan deliuereth their iudgement, they are all for Knowledge. Penes scire maximè attenditur similitudo hominum ad Deum. Knowledge is that which maketh men come neere to the Similitude of God: iust as the Tempter to our first Parents, Eritis Sicut Diſcientes, Yee shall be as Gods knowing good and euill. But the Scriptures giue Sentence for Holinesse; for by it, and by it alone, wee are made θείας κοινωνοὶ φύσεως, Partakers of the diuine nature, not by being transformed into identitie of substance with God, but by being conformed to similitude of like affection with God. Being holy as he is holy. I am. Be yee.

Hitherto the second part; Holinesse required in man. Be yee holy. Now followes the third part. Holinesse therefore required in man, because found in God. Be yee holy, for I am holy.

For looke by how many titles of Relation wee are Sacred and holy to God, by so many ties of Obligation are we bound to be holy as God. For what is once consecrate to God, must not bee profaned;

phaned ; and Holinesse in relation, requires Holinesse in qualitie.

Now we are Sacred and Holy to God in a three-fold Relation : first, of Nature as Men : secondly, of Grace as men Regenerate : thirdly, of Glorie, as they who shall hereafter bee Blessed Saints in heauen.

By nature as Men, we were created for God, and made capable of communion with him : By Grace, as Men Regenerate, we are actually entered into communion with him, though but in part, as yet and a farre off : By Glorie, we shall with the blessed Saints be admitted to full Communion, or rather vnion and conjunction with God.

And the rule is generall, *The neerer Communion we haue with God, the more Conformitie required in vs vnto God : for what fellowship hath righteousness with vnrighteousnesse, and what communion hath light with darkenesse? Wherefore come out from among them, and separate your selues, and touch none uncleane thing. Be ye holy, for I am holy.*

2. Cor. 6. 14.

1. Wee are Sacred to God in the generall Relation of Nature, as Men : for God passing by all other Creatures, though neuer so great, neuer so glorious, did from among them all, call out vnto himselfe Men and Angels in the day of their Creation, and by giuing them vnderstanding, and rati-
onall Spirits, made them capable of the holinesse to glorifie God in this life, and of the happinesse to be glorified of him in the life to come. O blessed Prerogatiue conferred on vs men aboue all visible

Psal. 19. 1.

sible Creatures in heauen or earth.

And indeed those other Creatures were made for the vse of Man: But man for the immediate vse and seruice of *God*. And therefore other creatures may praise *God* in their kinde, that is, *passiue* & *ipsa sua specie*, onely passiuely, and because in their natures appeare certaine foot-steps and impressions of *Gods* power and wisdom; for so *The heauens declare the glorie of God, and the Earth sheweth forth his handy-worke*. But men beeing in the day of their creation indued with those three faculties, of Vnderstanding, Memory, Will, (a created Trinitie the image of the increated) were made capable of the holinesse and happinesse to praise *God actiue*, actiuely, vnderstandingly, rationally, freely, affectionately.

So that howsoeuer all Creatures in their creation did alike come forth from God as their first Originall; yet not all, but onely Men and Angells were in their creation made capable of a blessed returne to God, as their last end and happinesse. Other Creatures when they are come forth from God, they rest satisfied and content with those particular degrees of perfection they receyued from God; but men and Angels rest not, but remaine vn-satisfied, till they returne to that fulnesse and vniuersalitie of good that is onely to be found in God.

And if we be men, we must know that in our very nature, as men (for, *Naturalia substrata sunt gratia*) we were made for the Holinesse, to desire,
to

to affect, to seeke the face of God; and for the Happinesse, to see his face, to find him, to enioy him, and to stand about his Throne for euer.

But wee are sacred to God by a second and more neare *Relation of grace*: for as God by creating vs capable of *grace*, aduanced vs aboue all other Creatures; so by actuall infusing *grace* into vs, hath aduanced vs aboue all other men; so farre that in the phrased of Saint *Paul*, they which are no more then men by meere nature, they stand as yet a long farre off; but when from nature they are aduanced to *grace*, then yee which were a-farre off, *facti estis propè*, are made nigh. Before *Adæ*, nothing to doe with God, meere Forreiners and Aliens; but now Citizens with the *Saints*, admitted to bee of the family and house of God: yea made the very House and Temple of God, wherein he dwelleth not as euery where, *per Diuinitatis præsentiam*, by the presence of his Deitie, but as *Augustine* well expresseth it, *Per inhabitationis gratiam*, by the speciall grace of inhabitation, so, as no where else, but in the spirits of his Elect.

And if to be admitted into the House of God, be so binding an obligation of Holinesse, for *Domum tuam decet sanctitudo Domine: Holinesse becommeth thine House, O Lord, for euer*: What an enforcing Obligation to Holinesse is it, to be the very House, Habitation, and Temple of God, wherein hee will rest and take vp his Mansion for euer? Yee are *the Temple of the liuing God, and I will dwell among them, and walke there*. Whereupon

Ephes. 2. 13.

Epist. 57. ad Dardanum.

Psal. 92. 9.

2. Cor. 6. 16.

Cap. 7. 1.

on what followes ? Seeing then that wee haue such promises, dearely beloued, let vs cleanse our selues from all filthinesse of the flesh, and spirit; and grow vp vnto full holinesse, in the feare of God. Lest otherwise we grieue the holy Spirit of God, and cause him, who cannot depart from vs in essence and power, yet to depart from vs both affectu, and effectu; affectu, because he cannot but hate so nasty an habitation: and effectu, because he will not infuse the precious ointment of his sanctifying grace, into so impure a vessell.

Ephe. 4. 30.

Wised. 1. 4.

In malevolam animam non introibit Sapientia; Wisedome cannot enter into a wicked soule, nor dwell in the body subiect to sinne.

But if the second relation of grace bee so strong a tie to Holinesse, what thinke you of the third, of *Glorie*?

By *Grace*, *facti sumus propè*, we were made neare vnto God, but by *Glorie*, we shall be not neare onely by blessed Communion, but one with God by immediate vnion and coniunction.

God being the Fountayne of Holinesse, the *Saints* are more or lesse holy, according as they doe more or lesse approach, and draw neare to God.

As the Moone hath her encreases and decreases of light differently, according as shee standeth in different aspect to the Sunne from whom shee borroweth her light.

Now, the *Saints* on earth are holy but in part, because though God doe by gracious aspect looke
on

on them in the face of Iesus Christ, yet they being absent from God, cannot answerably respect, and looke backe vnto him. But the blessed Angels and Saints are perfectly Holy, because both God by gracious aspect looketh on them, & they also doe againe fully respect and looke backe vnto God, being immediately ioyned to that wel-head and fountaine of holinesse in him: and being receiued into that *Sanctū Sanctorū*, that Holy of Holies, into which none vncleane thing shall enter.

Reuel. 21. 5. ultimo.

In the meane time, the hope of so neere a communion with God, to see him as he is, must wake in vs an indeuour of so neere conformitie to God, to be pure as he is pure.

We know that when he shall appeare, we shall bee like him, for we shall see him as he is: And euerie man that hath this hope in him, purifieth himselfe euen as he is pure. For the Rule is firme, Without holinesse no man shall see God, and Blessed are the pure in heart, for they shall see God. Quis enim eloqui valeat, quā purum esse oporteat cor illud, quod diuina, increataque luci immediate, atque beatificè vnietur: For who can expresse, how pure that heart ought to be, that shall be immediately and beatifically v-nited to that diuine and increated light?

1. Iohn 3. 3.

Heb. 13. 14.
Matth. 5. 8.

Carthus. in loc.

And thus you haue the third part of my Text, *Holinesse required in man, because found in God. Be ye holy, for I am holy.*

And now (for Application) Who am I that in so great a presence doe pleade the cause of Holinesse, and aduance it aboue all Greatnesse? How

vnworthy I, to hold forth before you, as in a glasse, the luster of that *Beautie* which were it discernable with mortall eyes, *Mirabiles sui amores excitarer*; would draw all hearts and affections to the liking and loue thereof? yet euen my weake and rude delineation thereof, hath presented thus much to your view: That Holinesse hath in it a *Beautie*, though Spirituall, yet, 1. *Pleasing to God.* 2. *Glorious in the sight of his Angels and Saints.* 3. *Venerable euen in the eyes of the wicked.* 4. *Comfortable, and full of contentation to our owne Soules.*

1. Pleasing and acceptable to God, euen as the liuely Image, and Character of his owne diuine nature: and therefore as a Father delighteth to looke vpon the expresse and viue image of himselfe in his Sonne: so God our heauenly Father doth with greatest complacence, behold the Image and resemblance of his owne increated Holinesse, in the created Holinesse of Men & Angels. Euen as an Heathen could bring in God; saying;

Hierodes.

Εὐσεβέας βερωῶν γαρμαῖς τοσόνδε βασιλὸν Οὐρανῶν.

Heauen it selfe the place of mine owne Residence, yeeldeth mee not so much content as I take in them who are holy among men: No maruaile then that God say to vs as here in my Text, *Be ye holy, for I am holy.*

Secondly, Holinesse hath a *Beautie* in it, glorious in the sight of the Angels and our fellow-Saints: for they hauing Spirituall eyes to discern the beautie thereof, are rapt with admiration, and in-

inflamed with the loue thereof; as knowing, that by this diuine qualitie, we approach to the neereſt, and highest participation of the diuine nature. And as they apprehend God to be aboue all infinitely, and incomprehenſibly glorious; So they comprehend no higher Glorie in the creatures, then to be conſpicuous, and viſible Images of the inuiſible Holy God. And therefore the bleſſed Angels and Saints cry out vnto vs, *Be ye holy, for our God and your God is holy.*

Thirdly, Holineſſe hath a *Beautie* in it venerable euen in the eies of the wicked and prophane: for there is ingrafted in the Soule of man, euen from the beginning, *Discrimen honesti & turpis*: A naturall light, whereby it apprehendeth euen without a teacher, the difference betweene that which is honeſt, and diſhoneſt: and ſooner can a man pull his heart out of his body, then commaund his heart and inward conſcience, ſeriously to approue the turpitude of Sinne, or not to ſee, and acknowledge the *Beautie of Holineſſe*.

Seneca could ſay, *Virtus in Omnium animos lumen ſuum immittit: etiam qui non ſequuntur eam, vident*; Vertue ſheddes forth her light into the ſoules of all. Euen they which liſt not to follow it, cannot but ſee it. There is no Adulterer ſo impure, but his Conſcience ſayes vnto him, The chaſte bodie is better. τοῦτον γὰρ ἢ ἀρετῇ, καὶ ὅτι τοῖς πολεμῶσιν αὐτὴν θανατίζει: τοῦτον κακία καὶ ὅτι τοῖς μετιῶσιν αὐτὴν καταγιγνώσκειται. *Chryſoſt. Eph. 4.*

Such a thing is Holineſſe, the verie enemies thereof

thereof admire it. Such a thing is sinne, the very followers thereof condemne it. Therefore euen the wicked themselves say to vs, that which they cannot say to themselves, *Be ye holy, for your God is holy.*

Fourthly and lastly, Holinesse hath in it a *Beauty*, comfortable and full of contentation to our owne soules. For though our Conscience cannot present vnto vs an Holinesse compleat: yet it may and ought to present to vs a sincere endeaour of Holinesse, doing the good that is *in uos*, though not *perfectum*, accepted of God in Christ, though not perfect. And if accepted of God, then also such as the conscience thereof fills our hearts with admirable and vnspeakable content.

*Possid. in uita
August.*

It is reported of Saint *Augustine*, that hee did often and much commend those last wordes of Ambrose; *Non sic vixi, ut me pudeat inter uos uiuere: Sed nec mori timeo, quia bonum habemus Dominum.* As if hee had said: The righteousness of a good Conscience makes mee not shame to liue: and the righteousness of *Faith* makes mee not feare to die. Euen that Heathen could say,

Seneca.

Non nisi sapienti omnia sua placent:

The good man onely findeth that at home in himselfe, which giueth him abundant content: *Stultitia autem laborat fastidio sui*; But the wicked man is euer loathing and abhorring himselfe. I conclude all with that diuine exhortation; *Whatsoeuer things are true, whatsoeuer things are venerable, whatsoeuer things are iust, whatsoeuer things*

Philip. 4. 8.

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are pure, whatsoeuer things are of good report; if there be any vertue, if there be any praise, thinke on these things; these things doe, and the God of peace shall be with you. The God of peace, and the peace of God, euen that diuine peace of a good Conscience, which passeth all vnderstanding, and can more exbilarate our soules then all the world beside.

Thus God, thus the Angels, and Saints, thus euen the wicked themselves, thus euen our selues, thus all things in Heauen and Earth, within and without vs, doe call and cry vnto vs,

Bee yee holy, for God is holy.

F I N I S.
